

/264 cont. /

756 Besides the remedies which the shaman must use for curing,
 787 his signs also predict fate and the future for him or tell him
 whether the sicknesses will become better or worse. They also
 tell him about events which are imminent. Thus he learns
 through them, for example, that sick persons will be coming to
 him on the following day with this or that illness or this or that
 request. For all these matters every shaman has his signs at
 756 definite parts of his body, those on the left half of his body gen-
 787 erally signifying something unfavorable, those on the right half,
 826 something good. Thus the rise of the signs from the outer side
 of the right foot to the ankle means that the medicinal herbs
 are taking effect. If the signs rise from the outer side of the left
 foot, this is proof that the nyic must win and the bewitched one
 [763] must die. If the signs rise on the right foot to the shin, a mem-
 [783] ber of the family will die and his soul go to heaven. If the signs
 [828] go along the inner side of the left foot, "pest" will come, and
 the sick person will become mentally ill. If the signs are felt
 between the right shin and the heel and they go toward the left
 side, this is an omen of a battle between the teyu and the nyic.
 If the signs move from the left ankle up to the hollows of the
 knees, the planted field is bewitched. Signs in the left calf an-
 nounce the visit of an evil shaman; signs in the right calf, the
 visit of a good old woman; signs on the outer side of the right
 or left calves announce the visit of a nyic or a good old man,
 756 respectively. Signs that run down from the right knee cap announce
 787 the death of a person through tüs or gelyómp ("rainbow" or "moun-
 826 tain spirit" as spirit beings, see below /see pp. 191ff./). Signs on
 763 the /265/ left kneecap mean that the teyu will win in battle with
 the nyic; signs from the upper thighs to the hollows of the knees of
 the right foot, that the patient will die of a malignant "pest."
 If the signs go down from the left upper thigh, a bad person is
 walking by outside. If the signs go from the right hip to the foot,
 the wife will menstruate. If the signs are felt in the tenth rib on
 the right side, the sick person will soon die, since he has been
 stung by the mountain spirit. The signs on the left tenth rib
 announce the arrival of an evil person. If the signs go from the

/265 cont. /

756 right ring finger up the arm to the heart, the person concerned
 ● 826 will bury a relative on the next day. Signs in the palm of the
 787 right hand mean that the sick person will get well; signs in the
 [769] palm of the left hand, that the mountain spirit is not accepting
 the gifts and the patient must die. By means of signs on the back
 of the left hand the mountain spirit makes it known that the
 offerings are insufficient. If the signs go from the palm of the right
 hand to the neck, this means "pest" from the Pijao. Signs in the
 right thumb and in the hand announce the appearance of a lost
 or strayed animal; signs in the corner of the left eye, that the
 lost animal has been stolen and has already been eaten by the
 thief; signs in the left arm announce the arrival of the ec spirit;
 signs in the right upper arm announce to the shaman that good
 people are asking him to be the sponsor at a christening. Signs
 on the head of the shaman announce that the nyic will send the
 pest, and if the signs go from the head into the left hand, the
 756 person is already bewitched. In these and similar ways of
 787 interpreting their signs, the shamans discover the nature of all
 illnesses and the means required to cure them. Thus their signs
 are their only treasure of experience, and if they do not feel
 them, or no longer feel them, they have lost the essential
 characteristic of being shamans.

787 Besides the shamanistic signs described, for the teyu as well
 828 as for ordinary human beings of every age and sex dreams are an
 essential means of experience for looking into the future, as well
 as for confirmation of a foreign -- usually evil -- influence on
 one's own person. Just as the effects of evil magic on the individ-
 ual are brought about through auto-suggestion, so, too, what is
 seen in a dream. The latter perhaps even more intensively be-
 cause of a person's own, direct dream experience; only in this way
 can one understand the positively fatalistic attitude of the persons
 concerned. Our interpreter Victoriano, for example, is one of the
 787 most industrious and capable Calderun. He is determined not to
 828 remain socially on the Indio level of his village. He therefore
 554 takes /266/ work from time to time among the white colonists,
 670 in order to earn money for Colombian clothing. He is therefore
 664

/249/

- * 756 While the curer is perceiving the signs, he cannot cohabit.
134 The sorcerer who is aware of this interdiction will, out of
754 malice and wickedness, take his wife to the kachí and cohabit
with her, with the aim that the signs will not circulate for the
curer and the glowworms will not rise. And to add to the
wickedness, they leave in the kachí pubic hairs, which are
poisonous.

- * 756 The curer cannot eat ají, especially the one called ají
262 de montaña, because this would anger Thunder and the Ghost.
[263] They do not eat salt, or consume very little of it. Thunder
did not eat salt, they say. They eat the meat of the "pro-
visions" after performing the cleansing. In the ceremonies of
[785] ut ká, wé ká, and ut peu, they fast for one day. That is to
say, they eat at daybreak and eat again on the following day.
Furthermore, since the treatments are given at night, frugality
makes them sleep less.

- 787 Dreams of the Té eu. The interpretation of Paez dreams,
as in the generality of popular interpretations of dreams, ob-
serves a certain relation between the manifest content of the
dream and the action to come. To put it better, future events
are deduced from the manifest content of the dream.

- * They believe firmly in the omens of the dreams, but they
do nothing to forestall them. It is as if it were a fatality of
[756] destiny. There are no dreams peculiar to the curers. Inter-
pretation is a common patrimony of the people. The attitude
toward these omens is the same: to wait indifferently. Here
are a few examples out of many:

- 787 To dream that a snake bites him, sorcery. But if in the
754 dream another person kills the snake at the moment when it
bites him, a good curer will turn the sorcery from the victim
to the sorcerer himself.

To dream that a herd of swine attacks him, they are
practicing sorcery.

To dream of killing a pig, the sorcerer is going to be killed.